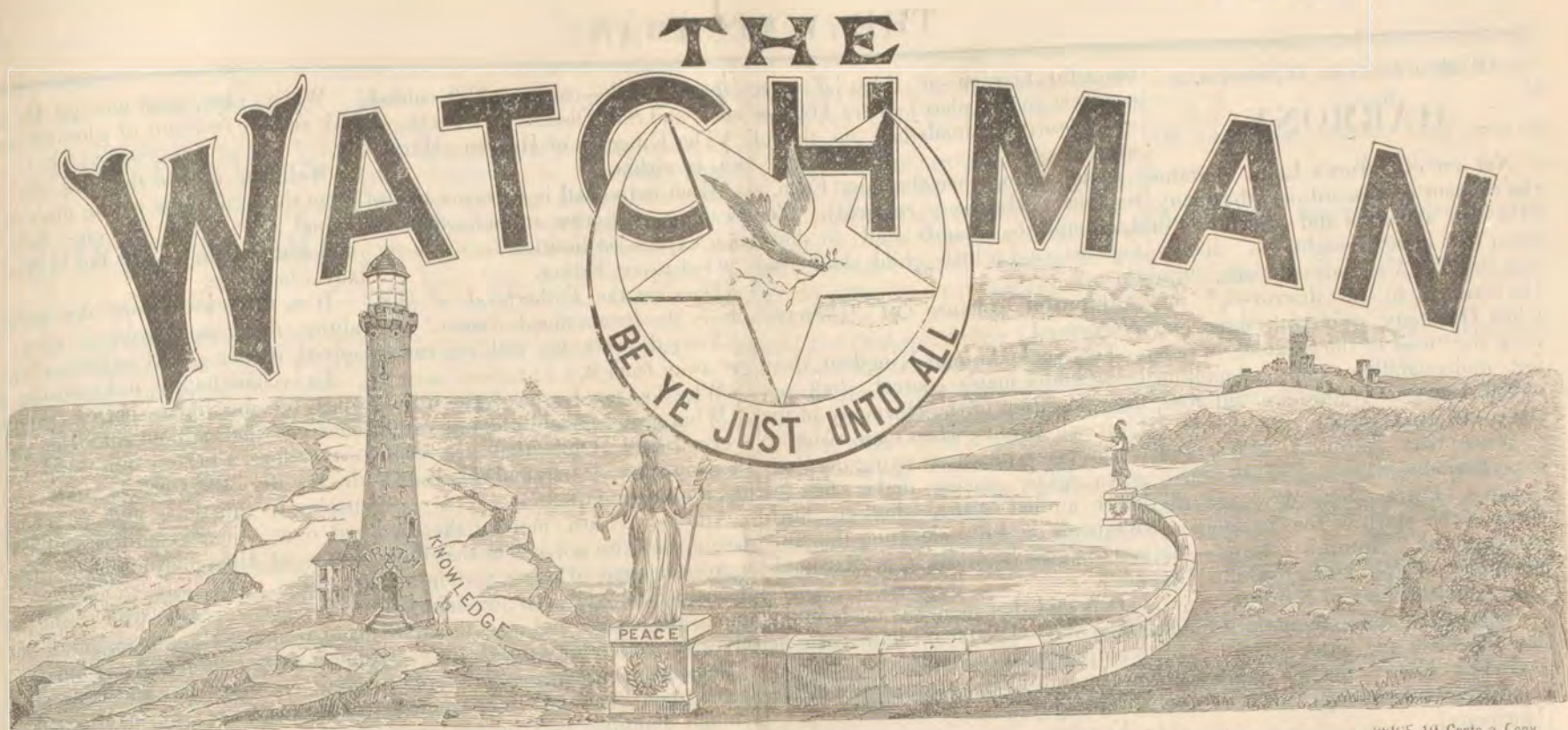


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## CONTRASTS OF LIFE.

Volume 2.

### SPIRIT HABITATION, OR PLANETARY LIFE.

By WATCHMAN, SPIRIT EDITOR.

A MEMBER OF THE  
AMERICAN AND EASTERN CONGRESS  
IN SPIRIT LIFE.

H. A. Berry, (nee Cate.),  
Inspirational Writer and Amanuensis.

QUES. By Stephen Wilson.

Were the Human Family developed to the extent spoken of in CONTRASTS OF LIFE, in the April, 1883, Issue of THE WATCHMAN, where an individual could De-materialize his or her physical body, in one place, and travel in spirit, and Re-materialize the physical body, in another place:—

Would it be a practical possibility, for a Soul Incarnated within the aura of a Male Sex, to De-materialize its physical body, and Re-materialize it as that of the Female Sex, and vice versa?

If so, would not such a state of affairs be equivalent to the Soul-development of two Periods of Incarnated existence: the first portion, for example, as that of a Male, and having learned to control the Masculine existence, then De-materialize, and Re-materialize as a Female, and learn to control the Feminine existence—two lives in one?

ANS. When an individual Soul has attained sufficient power of unfoldment, thro' successive degrees of Incarnation with the physical body, that shall enable that Soul to perform such feats as were alluded to in Vol. 3, No. 8, (April, 1883,) of THE WATCHMAN, wherein, we said:—

"The Soul of Man, thro' the Spiritual Attributes of Life, will be enabled to change its Physical form, at Will; will be enabled to De-materialize it, at one place, and travel, with its spirit form, thro' Space, to some desired

place, and again resume or Re-materialize its Physical body.

"While others will not De-materialize, but will float thro' the air.

"For the time is coming, when the Human Body will be adapted to Aerial movement."

Then, that Soul would, indeed, be enabled to make a practical use of its ability.

It could Materialize, for its use, either a Male or a Female Sex-body—if, so be it, there was need of such a change.

We will, here, repeat what we have so often remarked before:—

That the Soul is the Motor-power of the individual.

Hence, when the Soul shall have acquired a knowledge of these Laws governing the Physical body, then, that Physical body becomes, to the Soul, "as a lump of clay in the hands of the potter."

The Soul-power has the mastery over physical things.

You ask if an individual Soul, thus highly developed, would have the power to De-materialize a physical body of the Masculine gender, and again Materialize a body of the Feminine gender, and vice versa—In reply, we say:—

Yes; it could be done.

For, in Ages Past, it has been so accomplished.

Such a state of affairs would not be to the Soul, precisely the same as two distinct Periods of Incarnation.

Yet, in order that an individual Soul be capable of doing this, seemingly, miraculous feat, that same Soul must needs have acquired, thro' repeated Incarnations, full control over both the Male and Female functions of the Physical body.

Such feats of Soul-power would well be classed, only in a more perfected degree, with that Phase of Mediumship now known to many on the earth plain, as Transfiguration of the Physical body of a Medium, which is done to suit the Will and likeness of some manifesting spirit.

If the reader has already had experience with the Phase of Mediumship known as Transfiguration of a Medium, then, that same reader will be enabled to grasp at the possibility of what we have, herein, revealed to them.

QUES. By J. Waterman.

Do the destined conditions of a previous Physical Life, to a greater or less extent, influence the Destiny of a Future Physical Life of a Soul when Re-incarnating?

ANS. The conditions governing a previous Physical life will, unless overcome by stronger and more potent forces, greatly affect the Soul in its next Incarnation.

But, to speak of it in the absolute term, we have no right.

To say that such and such conditions are destined to be, would do away with the possibility of interposing Causes, which, in all cases, control the events of Life.

Were there but one Cause—one ruling Mind that controls events and Human Life, one might easily judge of the Effects; and estimate with a degree of accuracy, concerning the destined Effects.

But, recognizing, as the progressive Mind must necessarily do, that there are many Causes; and that these same Causes are constantly liable to change; and that the Effects, therefrom, will be in direct keeping with the Cause producing the Effect:—

Therefore, we can only say, that the Re-incarnated Soul, like other Souls, is subject to the Law of Cause and Effect.

As we have said in our previous Chapters, so we say again, that the Souls of Mortals do greatly find their affinity of Power in the Planetary Effects of Stella Orbs.

And as one Stella Orb is overcome, in power, by another: so, correspondingly, do Human Souls, either in the Physical or the spiritual embodiment, feel the Effects from Planetary power, in proportion to the affinizing power of their own being with each Planet.

We conclude, by saying, that, all, apparently, destined conditions of Life, are but the results from Causes.

And, that said results are subject to interposing Causes: hence, the uncertainty of an event, when considered from the first Cause.

QUES. By the same writer.

Can Parents control the destiny of their children—and to what extent?

ANS. In answering this question

lucidly, and with a view to your understanding it, we must beg that you will keep in view the main points as given in the previous answer: and, also, that you consider them well: while we proceed to show you that the very nature of the parents, as well as the actions and thoughts, and the Planetary governing power surrounding the parents prior to the birth of the child, will greatly determine the nature of the physical body of that child, as well as the ruling events of that child's earlier life.

The Mental and Physical training derived from those parents will also serve to hold the child in the line of events natural to follow in whatever may govern the life-line of either or both of the parents.

Again, if a child shall inherit strong proclivities from one or both parents, then, that child must follow the bend of those proclivities, until they have become spent.

In this wise, parents may control, or, more properly speaking, transmit to their children, that which may appear to govern the destiny of their lives.

But, we have to, here, consider the entire question, and see if we cannot find a side issue to all this.

And most truly do we find it in spirit ministration; and in the event of the Soul of the child outgrowing that which had been transmitted from, or taught by the parents.

It is not infrequently the case, that, altho' a child is born of earthly parentage, still, that child will have no affinity with the Soul of either parent; and, as in some instances, with only one parent: for, the child's Soul is of and from another Soul-sphere—hence, it is a Re-incarnation of Soul—its Life-line is not governed by the injunctions placed upon it by its earthly parents, but, from another and a more kindred source of affinizing Soul power.

It is even true, that the Souls of some children are no more allied to their physical parents, than is the young duckling a germ of the turkey-hen that served as an incubator to hatch the germ contained in the duck's egg.

This is a comparison, and yet, even in this Age of Progress and Reason,

Continued on Fifth Page.



Written for The Watchman.

## HARMONY.

Not one of Nature's Laws contains the element of discord or inharmony. It is the violation and perversion of them that have brought sin, disease, and death. Yes, even death, "the last enemy to be destroyed," for, when Harmony universal reigns, and from the "least to the greatest," a perfect understanding and adaptation of the Laws of Nature are enforced, there will be no death.

Where true Harmony exists, there is perfection.

Love, Peace, Joy, &c., are the fruits of the spirit or the harmonious working of Nature's Laws—the adaptation of the human to the Divine Law (the Law of Nature).

"Out of the same fountain cannot flow the sweet and bitter water."

God or Love is not the Author of Confusion (Inharmony), but of Peace (Harmony).

Descending to the lowest Order of Nature, we find the most Harmony.

For instance: The Law of Order prevails uninterruptedly thro'out the Mineral and Vegetable world.

Rising a little higher, to the Animal or animated nature, and what do we find?

Why! the first elements of discord—animals devouring and destroying one another.

And just where we look for more intelligence, or instinct (whatever it may be termed) than we find in the lower Orders of Creation (Mineral and Vegetable), we find these poor, dumb creatures swayed by the most terrible and cruel passions.

Do we look in vain for a cause?

Who is responsible?

Do not these passions that we call beastly, find, in man's nature, their counterpart?

The animal, endowed with instinct, affinizes with man.

Can it be the reflection of man's nature upon the dumb creation, bequeathing, from generation to generation, this dreadful endowment of cruelty and destructiveness, which, we feel, belong solely to the animal—yet, exist in ourselves.

To man, was given the dominion of the whole Animal Kingdom—has his reign been of Love? Or, has he sought to subjugate thro' Force and Fear—two never failing elements in the production of rebellion and discord.

The Animals and Creeping Things, the very ones that we most hate so bitterly, are, consequently, the most venomous and treacherous.

Pet animals seldom prove unfaithful. Why?

Because love and kindness beget confidence and trust, and develop in the animals, their highest and noblest qualities.

Scarcely any animal but readily responds to kindness. They crave human sympathy, and draw near with perfect confidence to those who love them.

In Genesis IX. 2, we read that with the directions given to Noah, there was also this prophecy:—

*The fear of you and the dread of you shall be upon every beast of the earth, and upon the fowls, fishes, &c., for into your hands are they delivered.*

From this, we infer that in the

beautiful Garden of Eden [if there ever was such a place] where Harmony reigned, animals had no fear of man.

And, again, when that lost Eden is regained (Harmony restored), "The Lion and the Lamb shall lie down together, and a little child shall lead them."

Beautiful picture of *Universal Harmony*!

The whole Animal Kingdom, then, being under man's control, shall not the restoration of the Harmony of the Universe be ours, when man, rising to his proper position, asserting his God-given rights, placing under foot his lower animal nature, shall go forth conqueror of evil, elevating the animal, because he, himself, is Harmonious?

It is said that man was made in the image of God. Then, how came he to be possessed of aught save Purity, Goodness, and Love (attributes of the Most High)?

For Ages, Humanity has struggled with, and striven hard to understand the idea of a personal Devil.

Many years of my early life were shrouded in gloom thro' fear of this monster—expecting that, if I did not believe and do what older (and, as I thought, wiser) heads thought I should, I must surely meet "this roaring lion who goeth about seeking whom he may devour."

When I first heard of "His Satanic Majesty," with "cloven feet and horns," I thought he might pounce upon me at any time, more especially, if I neglected to say my prayers at night.

I am thankful that "Old things have passed away—all things have become new," since the glorious dawn of Spiritualism.

This is a world of contrasts. The superior and inferior prevailing thro'out the Mineral, Animal, Vegetable, and Human Economy.

We are prone to regard these contrasts as Inharmonies.

Light and Darkness; Sunshine and Storm; Health and Sickness; Life and Death follow in regular order.

Misplacement produces Inharmony and jar. Lack of adaptability—ignorance of the "fitness of things," produces friction.

The Human Family is like the Musical Scale—give to one note or even semitone, a higher or lower place than it is fitted to occupy, and, according to the law governing rhythm, melody, &c., the whole gamut is out of tune, and the greatest confusion and Inharmony prevails.

Whence originated Inharmony?

Alas! we may theorize and speculate 'til we are all in a tangle, and the solution yet afar off.

One says that it is permitted by the All Father, to ensure growth.

But Nature's Laws are progressive, ever reaching toward perfection—yet, all its processes are carried on silently, orderly, and Harmoniously, without friction or jar.

Another later theory is: VIZ.:—

Evil does not exist, only as a belief, it has no real existence.

Whence came the belief?

What we truly believe, seems to us most real.

One thing is certain, most of us are occupying places which properly belong to others, and are striving to do, unfitting and uncongenial as it is, an-

other's work—consequently, unbalance, and Sin, Disease, and Death.

The Kingdom of Heaven (Harmony) is within.

Each individual is an expression of God [or perfective unfoldment]. Is that expression limitless?

God is our Father.

Does not the Fatherhood of God, imply the Brotherhood of man?

Yes; do what we will, we cannot get away from it.

Why does not Love rule the world?

What grand possibilities are within every Soul! Oh! that we could know ourselves better, and this boundless power within.

And as we learn more of the God within, shall we not rise to that higher spiritual state of being, and instead of beholding Heaven as afar off among the clouds, find it within ourselves where Divinity dwells?

Remember our true selves are reflected upon one and another of the Human Family; and, just as truly, upon the Animal Creation around us.

Dear Friends, we are daily, hourly scattering seeds, either the Life-giving Principle of our Mental, Moral, and Spiritual natures—Love, Peace, Joy, Hope, &c.; or the poisonous malaria generated in the atmosphere of Envy, Hatred, Malice, and all Uncharitableness.

No Discord lives in Nature,  
E'en stars do seeming dwell  
In Love and Peace together,  
Bound by a magic spell.

The tints of various flowers  
So harmonize and blend,  
We scarce can tell where one begins,  
Or where the others end.

The perfect voice of Nature  
Gives no discordant sounds;  
It is the voice of God—  
Hence, Harmony abounds.

Alas! that man, "God's image,"  
Should be so out of tune  
With self and brother man—  
For Peace is Nature's boon.

The angels sang long years ago  
When one his life began,  
"Peace, peace on earth," which means  
"Good-will and Love to man."

MRS. J. C.

Brooklyn, N. Y.

Written for The Watchman.

## HOW TO FIND HAPPINESS.

In our cogitations while wandering along the highway of life, the problem—*How to find Happiness*—has often presented itself for solution, and while making effort after effort to solve the riddle, we have asked others to aid us in the search: and having done so, and found as many differing ideas and methods, as persons to whom we appealed, we were obliged to abandon that course, and search another way for the treasure in order to find it, if found at all by us.

Well, we soon learned that it was useless looking to others with any prospect of finding it for ourself.

Where, then, must one go to find this ecstatic brilliant of glorious beauty?

Well, the nearest that we can hit upon the locality, is within one's individual self: for, if one fails to find it there, they will fail to find it any where else.

It is, then, within our own personalities that the problem must be solved, if ever solved satisfactorily.

To become happy, individually, we must become like a perfect running machine—harmonious in all its parts—therefore, a perfect unit—and, then, the law of "like begets like," will display its functions and power with and over others coming within the radius of this harmoniously happy condition.

Yes, every person who really and truly desires Happiness, must first find it fully established within themselves, ere they can find it in all its beauty in others; for, as it is only by the law of "like attracts like" that harmonious movements can be carried on in other matters: so it is only by possessing the jewel one's self, that they can possibly detect it in others.

The Evolution of Happiness, like the Evolution of Advanced Thought, has usually commenced with the few, and radiated outward from within, and so become, and is the divine molding force of Society into more harmonious and happy conditions.

One great difficulty in the way of arriving at such a desirable ultimatum, is the temperamental inharmony in the make-up of individualities, which is the sorry fruitage of inharmonious temperaments on the part of dual ancestry.

But, as men and women are blessed with all the essential attributes and faculties necessary to constitute them intellectual and reasoning beings.

They are supposed to be, and, doubtless, are capable of formulating and establishing rules for self-government, in harmony with their highest aspirations and intellectual promptings, and then subjecting their practical lives in conformity thereto: and, thus, step by step, harmonize all the parts of their being, into a beautiful combination of Happiness.

Thro' this process, we may soar to that plane, where we are in a condition to become a law unto ourselves; and not before.

Here, then, I feel constrained to make the following appeal to every Spiritualist who may read this humble Article: VIZ.:—

Brothers and Sisters:—

We all claim to be in advance of the rest of the world, as to a knowledge of the Kingdom of Truth:

And we accept the claim as true, on the basis of Metaphysical Science and sound Philosophical Reasoning.

What, then, is our duty, as standing in the Van, as to Thought and Spiritual Light?

It is this:—

Let each one formulate the best set of Rules for Self-government, that the highest Manhood and Womanhood of each Brother and Sister can suggest; and live up to them, if we have to pass thro' the fires of persecution and martyrdom, to carry out and demonstrate the highest and noblest possibilities of our nature.

"So mote it be."

M. E. T.

Blair, Neb.



Written for The Watchman.

# CHRISTIANITY

VS.

# SPIRITUALISM.

Editor of The Watchman:—

A few days ago, I received this very short and concise letter, from an Orthodox friend: allow me to answer it thro' the Columns of THE WATCHMAN—J. W. DENNIS.

## LETTER.

FRIEND DENNIS:—

Your support of the delusion called Spiritualism, is more enthusiastic than wise.

Your ideas of Spiritual matters, are not in accord with the Word of the ever-living God.

Your writings in regard to Religious matters, are the vaporings of a mild Lunatic.

You have left the proved and beaten path, that your fathers have trod, to wander in unknown and forbidden paths.

The Devil is luring you on.

Yours &c.

J. R. S.

## ANSWER.

Yes; I am very enthusiastic in my support of what, to your material eyes, is a delusion; but, to my inner vision, my spiritual sense, it is an ever-living truth—a fact beyond a doubt. I am enthusiastic in support of it, and always shall be.

The wisest step I ever took in Religious matters, was when I took the said delusion to my heart.

I was brought up under the teachings of the Church of the Christian's ever-living God: my youthful days were blackened and clouded by the horrible teachings of the Christian's Bible.

I have suffered the tortures of the Christian's damned, in having a Minister of the Christian's ever-living God, picture to my youthful and sensitive mind, in terms not fit to be used to savages, of all the horrors of a Christian's never-ending hell of fire and brimstone:

Of the mighty and terrible vengeance of the Christian's angry God:

Of the grinning, fiendish pleasure of the Christian's Devil, as he snatched a helpless infantile Soul, from the warm and loving embrace of its mother, and tortured it forever in the Christian's bottomless pit:

And with what vengeful delight, he pounced upon some fair and blooming maiden, whose greatest sin was the wearing of a few flowers on her simple hat of straw; or, of casting a few sly glances at the rustic lover by her side, who had met her slyly, just out of sight of the Meeting-house:

And what a "picnic" he [the Devil] had, and how he lashed that forked tail, as he carrelled the blackened Soul of some callow youth, whose very gizzard was reeking with the fumes of a 5-cent cigar.

But when he grabbed the leathery, toughened Soul of the aged sinner, who only lent a penny to the Lord, when he was fully able to give him a dollar—then how he made Rome

howl with joy, and painted Hell, a living red.

I have knelt at the Christian's Altar, trembling in youthful terror, while a howling maniac of a Christian Minister, poured the wrath of an offended God upon our devoted heads.

I have lain awake at night, for many a night, for fear that an angry God would snatch my Soul; or, a grinning Devil would fly away with it to an eternal Hell.

Yet, with the angry God, the grinning Devil, and the yawning Hell, before me, I could not believe in Jesus—and here I am a mild Lunatic, may be, but, withal, A HAPPY SPIRITUALIST.

I am often told by Christians, that, in fighting Old, Dogmatic Theology, I am kicking at a man of straw, and firing cannon over grave yards: and that they do not now teach of a Hell of fire and brimstone: nor, of Infant Damnation: nor, of Eternal Damnation: nor, of Demons: nor, of Big Devils: nor, of Personal Gods: nor, of Christs: nor, of Pearly Gates and Great White Thrones.

Fifty years ago, they came to me in the name of an Unchangeable, Immutable, Almighty God; and taught me all of these things literally: and, that the hand of God, wrote their Bible: and, that they, the teachers, were Christs on earth, and had been appointed by their wonderful God.

Now, the outside pressure has become so great, against these horrible teachings, these Pagan monstrosities, that their God has no Hell, but has backed down to Sheol (or grave): and some of the Christians even go so far as to drop the silly twaddle about a Personal God, and talk of a God-principle, and of a Christ-principle, and a Devil-principle, and a Damnation-principle, etc., etc.

Surely, Mrs. Editress, the Christian is stripping himself of his Paganisms, and when he leaves this world, instead of going up in a Halo of Pagan Glories, he will have to go clothed on the fig-leaf-principle.

If the Christian's Devil is luring me on, all I have to say, is, let him lure; let him lure some more, I can stand this kind of luring, a long time yet—so let him lure.

And while he is luring me, I will turn my back to all the Horrors of the Christian's Church, and the Christian's Hell, and even to the beautiful History of that Christian's Church—as it has dragged its slimy and bloody length, along down the Ages behind us:

I will shut my eyes to the "Blood-red and dripping Banner of the Cross":

I will close my ears to the shrieks and dying groans of the millions who have been tortured and slaughtered in the name of the meek and lowly Jesus:

I'll not look upon its [the Church's] Altars, for, from under its very foundation stones, drips the warm blood of its shrieking victims.

But I will look and search for the Beauties that our Spiritual Philosophy and Phenomena hold up to my enraptured gaze—I will search here for the Truth, for here have I found it.

If Spiritualism is a delusion, let me with my latest breath, hug this sweetest, this brightest, this best of all delusions, to my heart:

And as my fading eyes close on earth, Oh! let them, believing in this

delusion, open upon the most beautiful of the bright glories in the realms of Summer-land:

And then let my very Soul, bathe in the light of the love of the loved ones who have gone before:

Oh, delusion! sweetest and best of all delusions! let my Eternity be one grand delusion—and that delusion, be the Truths, the Beauties, the Glories, and the Duties of Spirit Life.

The Christian may sup on the horrors of his Faith; and fill himself on the mythical love of a crucified Jesus:

But, lunatic that I am, I will abide by the living Truths of my belief, founded on a knowledge gained thro' my own mediumship.

Mrs. Anna Bessant, very truthfully pictures the true followers of the Lamb. She says:—

"Sadness is for the Christian whose whole world lies under the curse of an angry God; whose sky is blackened by the thick clouds of a coming Judge; whose life is darkened by the exactions of a merciless task-master; whose death is lurid-lit with the ghastly flames of 'the fire that is never quenched.'"

"Rightly, have the noblest and purest Christian thinkers, ever been the saddest; rightly, have the most loving Christian hearts wept tears of blood; rightly, is the ideal, Christian type of Humanity, 'A Man of Sorrows.'"

Look upon that picture, and then look upon the happy Spiritualist, as his peaceful Soul is about to be born into the new life:

With fading earthly eyes made Spiritual, he beholds his spirit friends around him; he knows that they have come to bear him away on their snowy wings, to his immortal Home.

He knows that his Heaven and his Hell are of his own making:

He knows that his good acts are the Jewels of his Crown:

He knows that in his Father's House there are many Mansions:

He knows that the hand that leads him here, will lead him there:

He knows that he is his own Savior:

He knows that ETERNAL PROGRESSION is before him:

And, that an Endless Hell, is a Christian Myth.

J. W. DENNIS.

Buffalo, N. Y.

Written for The Watchman.

## IMPOSSIBLES.

Measure the horizon's radiant rim,  
The circuit of mortal sentient sight;  
Hush the calm hum of day's sweet hymn,  
And fashion the brooding shades of night.

Ladder the beams of the silver Moon,  
And braid the rays of the twinkling stars;

And from the heat of the Summer noon,  
Beguile the soft tints for sunset bars.

Number the jewels on morning's folds—

Unhinge the gates of the vaulted skies—

Learn from the shells that the Ocean holds,

Of untouched wealth that around them lies.

Bathe in the fires that bequicken the earth,

And ride on the raging Simoon's breath—

Curb the wild tides with children's mirth,

And heed what the slyest Zephyr saith.

Chase aspiration's tireless flight  
In quest of the nameless unknown good,

For length and breadth and depth and height,

Of Love's eternal plentitude.

We may fathom and bound Stella Space,

And climb the heights of Infinitude,

Sooner than sound the perishless grace  
Locked in the Founts of Motherhood.

Harness the Whirlwind and hitch to its speed

The Forces of All-conquering Fate,

Easier far than stay from earth's need,  
Progression's broad Light from our gate.

We may bind with dream-ribbons our claim

To all Wisdom's lore in a safe knot,

Easier far than capture and tame  
Unfolding ideas from out-spoken thought.

TRYPHENA C. PARDEE.

Ellington, N. Y.

## A QUESTION.

If everything that happens is God's will,  
Both good and ill,  
Then say wherein  
Rests man's responsibility? Tho' sin  
Go hand in hand with him thro' ways of shame,  
Is man to blame?

If everything that happens is God's will,  
Both good and ill,  
What credit hath  
That man who ever shuns the evil path,  
And treads with feet that do not hesitate  
The true and straight?

—Gertrude Alger, in The Index.

Written for The Watchman.

A light set upon a hill, must Mrs. Minerva Merrick be. Aye, aye, are spirit voices whispering. Well may she say their name is legion, who guide her steps to the Celestial City of Love and Truth.

Blessed is she among mortals—for her eyes do behold the glories of the ineffable.

Several times have earth's departed come to me, desiring me to plead with their friends to use their wealth left behind them, as they passed on saying that no rest was theirs, while earth's duties were unfulfilled.

Truly have we reason to trust that earth's redemption draweth nigh.

MRS. L. S. GOODNOW.

Millington, Mass.



"He was attended by a Physician, a young man who was attached to him by the strictest and warmest friend-



## THE WATCHMAN.

### CONTRASTS OF LIFE.

*Continued from First Page.*

ship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness.

"He was converging one morning with his brother in Latin, on the state of his Soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the Country, and the neighborhood were invited to attend his funeral on the next day.

"In the evening his Physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and, on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, altho' the body was cold and stiff, he endeavored to ascertain the fact.

"He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, tho' no one else could.

"He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend.

"To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the Doctor finally prevailed, and all probable means were used to discover symptoms of returning life.

"But the third day arrived, and no hopes were entertained of success but by the Doctor, who never left him day nor night. The people were again invited, and assembled to attend the funeral.

"The Doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it by some emollient ointment put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the Doctor was doing for an attempt to feed him manifested some resentment, and said, in a spirited tone: 'It is shameful to be feeding a lifeless corpse'; and insisted with earnestness that the funeral should immediately proceed.

"At this critical and important moment the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sank again into apparent death.

"This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation: In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of the very many who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent continued in so weak and low a state for six weeks that great doubts were entertained of his final recovery. After that period he recovered much faster; but it was about twelve months before he was completely restored.

"One Sunday afternoon after he was able to walk the room, his sister was reading the Bible, when he took notice of it, and asked what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean.'

"Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have an idea of what it meant. As soon as he became capable of attention he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin Language under the tuition of his brother.

"One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asked him what was the matter; he said he felt a sudden shock in his head, and it seemed to him as if he had read that book before.

"By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred."

*Continued in Our Next.*

there are but few Minds capable of comprehending this most marvelous fact.

The majority of thinkers, if they give this subject of Re-incarnation, any thought at all, view it wholly in the physical relation—not in the Soul-sense, as it must be viewed, in order that it be rightly understood.

When mortal Minds will do away with the idea that the Soul of an individual is incased within the physical body—when they will remember that the Soul of the Re-incarnated being does not enter the womb of the physical mother: but that the Soul of the one about to Incarnate, is confined within its own spirit body; and that this spirit body is closely attached to the physical body of the mother-being, until the new child body is ushered into physical life by the act of physical parturition:—

Then the Soul-power of the Re-incarnated being acts thro' the new physical body at its own option, and in conformity with the ruling forces of its surroundings.

When mortals will take into consideration these few important facts: then they will become receptive to the thought of; and will be enabled to comprehend the possibility and feasibility of SOUL RE-INCARNATION.

It is no wonder that many persons, both mortals and spirits, can neither accept nor understand the doctrine of Re-incarnation, when they consider it wholly in the physical sense. When they reason from a standard of the physical law of being, they clash entirely with the Laws governing the Soul existence—hence, they fail to see the truths of the doctrine of SOUL RE-INCARNATION.

While we have, thro' this medium, met with comparatively a few who could not accept these teachings of the Re-incarnation of the Soul; we have also met with many, very many, noble and advanced thinkers of earth life who have grasped eagerly at the truths presented in our CONTRASTS OF LIFE, and, to such, we will say:—

Keep on in your investigations of the powers of the Soul over the physical substances of life: and we here assure you that you can but be amply rewarded in the return of knowledge that you will gain therefrom.

For the Subject of Soul Re-incarnation is yet to be deeply agitated upon the earth plane of thought life. And it will be necessary to understand the Phase of Life, termed, "SOUL INCARNATION," in order to the better understand Spiritualism and spirit Mediumship.

With this Chapter, we close the present Volume of our CONTRASTS OF LIFE: and thank our readers for the deep interest that they have manifested in sending to us so many questions for our consideration and reply on this all-important Subject of Life.

We will, in the near Future, give you a Series of Articles on MEDIUMSHIP—IS IT A BLESSING, OR, IS IT A CURSE TO HUMAN LIFE?

In conclusion, we will say:—

In our words to the Public, let it be recognized that we do not seek to convince one against their reasoning powers. We trust that our readers will clearly recognize that we appeal to the reasoning powers of their own Soul: so we would ask, in all perusals of our work, that they think thrice and three times thrice, until they can grasp with their own clearly individualized conception, the kernel of Thought that we drop them.

If this they do, we are well paid; and we know that they, in turn, will reap a harvest therefrom.

Who can give, in definite language, the terminous of this wondrous mechanism, called Life!

Sages may write and saints may chant, while the ancient and modern Seer may draw the very atoms from the center of the Universe, to man's wondering ears and eyes.

Yet, after all, the deeper you go, the more there is to know: the further the Space, until—you are willing, again, to begin at the seeming end, and end at the apparent beginning.

Man has sought for Science, and has found it. Now, he must discover that which will explain Science—it will not explain itself—it is but the crudest form of the chrysalis: the germ is yet hidden within.

The spirit may keep in motion the crude Scientific problem: but there is yet the golden thread attached to the spirit that the Soul, alone, controls.

Deep turbulent waves of the Ocean of Life,

Bearing onward the elements of Power;

Like soundings of the never ending strife

Of the Creative Nemesis, of an instant or an hour.

END OF VOLUME 2.

### Peace Bird's Mission Fund.

It has been suggested by the Band of Spirits, that we establish a FUND by contribution from different persons who feel to donate what they are able, towards sending THE WATCHMAN free to those who are unable to pay for it.

Each donation thereto will be acknowledged by the Editress, by letter, to the party sending it.

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### SPIRITUAL MEETINGS.

The Chicago Association of Universal, Radical, Progressive Spiritualists' and Mediums' Society hold meetings each Sunday at 10 a. m., 3, and 7½ p. m., at Liberty Hall (Room 12), 213 W. Madison Street. Admission 5 cents. Public cordially invited.

Dr. Norman MacLeod, Chairman.

Mediums meeting each Sunday at 3 p. m., at 104 22nd St.

A. B. Coman, Chairman.

Mediums meeting each Sunday at 10½ a. m., at Apollo Hall, 2730 State St. Public cordially invited. Seats free.

S. A. Danforth, Chairman.



CORRESPONDENCE TO THE WATCHMAN.

By Mrs. MINERVA MERRICK, Quincy, Ill.

Formerly Publisher of

A FOUNTAIN OF LIGHT.

The publication of "A Fountain of Light," as a Periodical, is discontinued. Bound copies of Volume 1, containing 832 pages, can be obtained of Mrs. Minerva Merrick, Quincy, Ill., at 50 cents each. Postage 16 cents.

INVOCATION.

We endeavor to raise our thoughts to our spiritual Father, whose smiles and loving-kindness flow into the receptive mind, as a stream flowing from a crystal fountain; and is as free and refreshing as the air we breathe.

Let those who are assembled together, join in one harmonious desire to have the will of the supreme Father done on earth as it is done in the heavens; and may we draw from the Sphere of perfect love, the sweet bread of life, that will sustain us in our trials and disappointments, and, by its nourishment, will raise us in the balance of forgiveness towards those who have trespassed against us.

Lead us not into temptation more than we can bear and come out conquerors.

We desire all our spiritual bands to harmonize with us, and touch our Souls with the sword of Truth, and our lips with a live coal from the altar of perfect love, that the stream may flow over the minds of others, bringing peace and contentment on earth.

M. M.

INSANITY.

We have written several Articles on this subject—this awful scourge of Humanity, which is increasing daily.

The Authorities are enlarging the old, and building new Asylums in which to confine their unfortunate Christian brothers and sisters. But they do not employ one Apostle who believes in the teachings of the Nazarene—no, not one, to cast out the evil or deranged spirits who obsess many of the unfortunate beings.

How long, O, how long will the agony have to be endured before these self-exalted people will be willing to allow a Magnetic Healer, or a Metaphysician to make an effort to relieve the wretchedness of the poor lunatics who are confined in Almshouses and Asylums?

It is written in the Bible, that man must work out his salvation with fear and trembling—which is to keep one's self unspotted from the world or evil—be afraid to cover one's self with blotches of infamy—that no blood can wash away the penalty.

All threatenings and exhortations are addressed to the Churches—the Children of Israel—in that Book of the Testimony, wherein is recorded a history of human experiences in this Sphere of existence; and the communion with the spirit realm; and a voice from that Sphere, says, I will shake terribly the earth (Church), which, no doubt, means those unfaithful servants who have repudiated those mighty lessons that Jesus taught his pupils, and who are now persecuting and prosecuting those who are en-

deavoring to demonstrate the truth of the power or glory of God that is in existence, which can be utilized, as it was 1800 years ago, to heal man of his infirmities, physical, moral, mental, and spiritual.

And Miriam the prophetess (medium), the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.—Exodus XV. 20. Miriam's Song.

"Sound the loud timbrel  
O'er Egypt's dark Sea!  
Jehovah has triumph'd—  
His people are free.

"Sing, for the pride  
Of the tyrant is broken,  
His chariots, his horse-men  
All splendid and brave—  
How vain was their boast,  
For the Lord hath but spoken,  
And chariots and horse-men  
Are sunk in the wave.

"Sound the loud timbrel  
O'er Egypt's dark Sea!  
Jehovah has triumph'd—  
His people are free."

—Tom. Moore.

We perceive, by the light from the the Celestial Spheres, that in the near Future, the Miriams (mediums) will take their timbrels in their hands, and all the women will go out after them with timbrels and with dances, and will sing the song:—

Jehovah, the Truth and Light  
Of Intelligence, has triumph'd—  
For the pride of the tyrant is broken,  
And Woman is free.

The Period has arrived, and the beginning of the end of tyranny is approaching; this is the Judgement-day, and we are appearing before the Tribunal of Justice and Mercy, and all will be weighed in the balance of love to our neighbor.

Now Gabriel's trumpet is sounding thro'out every land, and millions have heard its thrilling notes, and are responding with good will.

The grand Army of Progress is advancing with their banners floating with inscriptions thereon:—

LIBERTY. FRATERNITY.

PEACE AND GOOD-WILL.

This Army of Intelligence will open the doors of Prisons, Almshouses, and Asylums, and the poor, deluded criminals will become reformed by the light of love.

The insane, who know not what they do, will be liberated by the same power that the Nazarene used to cast out a legion of spirits or devils from the man who lived in the tombs.

The Laws of the Universe have not changed, but by the ignorance and willfulness of men, evil and disease prevail.

When the spirit of a neighbor, who had lived but a few blocks from our place, and with whom we were acquainted, came to us in spirit, he related his experience, which we will give to the readers of this Journal.

If they do not believe it, it will not make it any the less true.

He said that he had a brother who was killed on the cars: and that they were strongly attached to each other: and that his brother's spirit attached itself to him, and caused a confusion

in the mind, and they were deranged and knew not what they were doing.

He was confined in the Insane Asylum at Jacksonville, Ill., for several years.

One sentiment that he expressed, proved his identity: he said:—

We promised to take care of each other in sickness and in health.

His wife had obtained a divorce, and had married again.

If Spiritualists would give their influence, and express their sentiments by word or pen, the result on the subject of Insanity would be of far more importance than the enjoyment of meeting at seances for self-gratification.

Give your influence and desire (prayer) that this Republic may be the first to open the doors of Lunatic Asylums.

MRS. MINERVA MERRICK.

THE SCIENCE OF THE SOUL OF MAN.

We are impressed or inspired to write on the Science of the Soul of Man.

We desire the influences from the Sphere of Intelligence to direct the pen, and give us the best truth that can be revealed thro' this imperfect medium.

We will begin on the living foundation, which is spirit.

Our spiritual instructors teach us that the spirit world, called God, fills all Space around the earth, the same as the atmosphere, and is the fourth dimension of Space. And by inhaling one, we support the physical body; and by inspiring thoughts from the other, man lives and moves about in his Materialized body.

Man must labor, and by the sweat of his brow, earn bread to keep the house [his body] in repair for him to dwell in: and in order to accomplish that result, he must receive inspired intelligence, which is the bread mentioned, that comes down from the heavens, of which, if a man eat (be inspired), he will not hunger nor die, but will think on forever.

There are two Spheres, one Terrestrial, and one Celestial—united Magnetically—two Magnets linked together, the Poles of one, touching the earth, and the other touching the spiritual Sphere.

Man is a Magnet, a hemisphere, his physical body touches the earth, and is held in this Sphere by the Law of Magnetism.

Man's spirit is connected with the spiritual Sphere; the same as the earth and the spirit world—and by the same Law.

When the Magnetic cord is severed, man gravitates or is drawn by the same Law to the Sphere or Circle of Development to which he has attained; and inspires thoughts from the great Spirit Center the same as now, but thro' the avenues of more refined and intelligent minds—as Mankind is in the same condition after the new birth into the Summerland; and must learn by experience from those who have been thro' wider and more elevated Spheres of Thought.

We hear, from an invisible intelligence, that the discovery of the Magnet, was the most important discovery

that has been made on the earth planet.

Skeptics and Orthodox people speak very flippantly about Magnetism, Electricity, and Mesmerism, as if its mighty power was well understood.

Has the problem been solved, what Magnetism, Mesmerism, and Electricity are, and their value?

A Christian, in a public meeting, said that he could move the table; that it was done by the force of Magnetism.

A wire is the medium that connects two batteries within two cities; but a message cannot be produced and intelligently received without an operator at both ends of the wire.

Neither can you receive an intelligent answer, from the spirit world, to a question, without a medium to connect the Spiritual and the Material Spheres.

If no obstructions are thrown upon the medium, and the conditions are complied with according to Laws, the investigator will be sure to receive an answer.

We have not heard or read that there was any intelligence in Electricity or Magnetism.

We have not heard of an advanced idea being produced from that source.

Those wise men, Scientists and Theorists, go to mediums to discover, if possible, falsehood, instead of truth. They prepare slates with locks, screws, wax, or strings, to detect fraud, when the sensible way would be to search for the simple truth.

When the seventy came back, rejoicing that they had power over evil spirits, Jesus said:—

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

There is a medium in Quincy, Ill., Mrs. E. Phelps, who has a son between four and five years old; she called to see us one evening, bringing the child; and as we were sitting in the porch at twilight, she was talking about the child being a medium.

We asked them to come in and sit by the table; he objected, but we promised him some fruit if he would sit with us: in a few moments after we were seated, the child looked away from the table and stared a few seconds, then turned to his mother, saying:—

"I saw papa, and he was not in the box."

When the child reached home, he asked the man who worked in his father's shop, if his father was down there—that he saw him at Mrs. Merrick's, and he was not in the box, (meaning the coffin).

His father was drowned in the Mississippi River, about two months previous.

Mrs. Minerva Merrick.

Extract From A Fountain of Light.

LET us seek Knowledge, Wisdom, and Understanding.

Be diligent, and improve every opportunity.

Be willing to accept the great gifts of Love and Intelligence that are flowing down from higher Spheres, to illuminate the Minds of Humanity.

Mrs. Minerva Merrick.

Subscribe for THE WATCHMAN.



Written for The Watchman.

## LAND REFORM.

Editor of The Watchman:—

It seems that J. Hacker has opened this Question in the Columns of THE WATCHMAN—and I believe, with him, that it is an important Question to consider.

But, I think that no Question can be considered to advantage, when presented in a spirit of fanatical exaggeration; but, only, by making statements bearing the stamp of literal truth—for any thing else is like a counterfeit note, which no one reasonably well-posted, and having critical discernment, will accept.

I would like to have your intelligent readers examine this remarkable statement:—

"Our treacherous Government robs every young man of his birth-right to land, turns him into the highway, and taxes his head; and if he cannot find some man to hire him for one-half of what he can earn, he must steal, or starve."

I grant that Government does not undertake to furnish employment for all who want it; and does not determine the wages they shall receive—and it is doubtful if even Mr. Hacker would say, squarely, that he thinks it ought to.

But what shall we say of the rest of the sentence?

Does it really "turn them into the highway?"

Does it not, on the contrary, allow them the whole Country to range over, and permit them to engage in any legitimate branch of Industry—giving them full scope for the exercise of such faculties as are in demand, and the individuals have a desire to use?

But, here is the most astounding piece of (mis) information that has come under my notice for a long time:—

"Government robs every young man of his birth-right to land."

Now, one's birth-right, is what he inherits.

I hold that there should be no quarter given to a Government that robs one of his inheritance: and if it robs all, it is a crime to let it exist a single day.

But, so far as I have known, when land descends to children, Government never attempts to rob them of it.

It is a curious circumstance, that if "Government robs every young man of his birth-right to land," that I have lived 54 years, and always been interested in the doings of Government from the time that I was 15, and have never known of a single case.

Not only so, but I, myself, have taken advantage of the Homestead Act, to get land for cost of survey and Office fees: I have a son who is doing the same: and I know that many are getting land in just that way, in many parts of the West and South.

With such facts as these staring every one in the face, it is a pity that such as he should make such statements.

This Article of J. Hacker's, is a rehash of what appeared in *Light for Thinkers* a few weeks ago, and he intimated there, as here, that he would like to discuss the Question.

But when I gave a friendly criticism, and offered to discuss the Question with him, he has nothing further to say there, but turns up in THE WATCHMAN with the same old story.

Now, I do not suppose that this worthy old gentleman means to state falsehoods—but that he believes that there is a real grievance, and he attaches a meaning to the words that he uses, that Webster would not allow.

As I invited him in *Light for Thinkers*, I now invite him, in THE WATCHMAN, to explain just what he means, when he uses the terms "robs" and "robbery": and also to give us a detailed statement of how he would like to have the Land Question regulated.

Or, does he want it left a grab-game, without regulations?

I have not spent my life as an idle spectator in Questions of Reform, but have been interested in all of them that have occupied any place in the Public Mind, since childhood.

I had a natural inclination that way; and my lot in life has compelled me to be in active sympathy with the struggling poor.

But I have tried to look at every thing in a just and practical way; and I clearly see that many propositions put forward by well-meaning people, when weighed in the balance, are found wanting.

Take this proposition put forward by your correspondent with so much positiveness:—

"Teach them [the people] that no man has a right to more land than he and his own family can cultivate; and that all who claim more, are thieves and robbers, and should be treated accordingly."

Let us suppose a case—and there are plenty similar ones all over the Country:—

A man takes a piece of unimproved land, builds him a house, fences the land and puts it under cultivation.

In the meantime, he marries, and has children.

He now congratulates himself that he is fixed for thrift and happiness.

But he is stricken down by accident, or disease, and future work for him is out of the question.

The wife has all she can do to properly care for him and the children. By renting or hiring, the farm would give them a support—otherwise they are in complete destitution.

Do you say that this unfortunate family has no right to the land, because they cannot cultivate it?

Let another step in and take free possession, and you not only make paupers of those who have fairly made an independence: but you give their hard earnings, in bringing it under cultivation, to one who makes no recompense, and who has done nothing to merit such favors.

There are other points that I would like to take up, but it would make this Article too long.

In conclusion, I will only say, I hope that he will not skip THE WATCHMAN now and turn up in another Paper; but that he will meet the Question he has raised, and let us see what he can make of it.

S. BLODGETT.

Grahamville, Florida.

\$1.00 pays for The Watchman for 1 year.

Written for The Watchman.

## IS IT JUSTICE?

When the World of Humanity is imposed upon, and any one sees fit to point out the facts, by calling the attention of Public to the particular outrages being daily practiced upon them: as a natural consequence, the impostors will attempt a defense of their practices.

The most popular defense is, that, altho' certain persons may have discovered that a diabolical swindle is being practiced upon the many, by the few, they [the discoverers] have no moral or legal right to publicly disclose the fact—possession with them [the accused] being nine-tenths of the law—their "squatter's right" is set up as against your private opinion, and you are assailed as a fault-finder, and a disturber of the Peace.

We infer that their theory is, that if the masses are not intelligent enough to make the discovery, themselves, that they are imposed upon, then, no one has any right to disturb their minds, for they are asleep in Jesus—dead in the folds of Superstition.

The Religious racket, thus worked, enables Priestcraft to draw the last dollar from its ignorant dupes: while the Free-thinker is expected to be thankful that Society tolerates even his silent influence.

The simple fact of your being a man or a woman, is not enough to entitle you to a hearing.

Wealth and titled frauds come in for a share of plunder forced from ignorance and servility.

If any one among the working classes uses his or her strength or influence, in such a way as to be detrimental to the Community, or to a single person, the liberty of using their powers is taken away from them.

Men of wealth and titled prerogatives are using these powers to damage and destroy Female Virtue, thereby, corrupting the Public, in general: but you hear nothing about taking away the wealth and titles of these men.

It is no wonder that Dynamite is invoked, to make a breach in the walls of terrorism.

If the hand of genuine JUSTICE was to pass over our world, how long would men be allowed to issue certificates, granting one class the right to apply Professorship gags to all others?

How long would the masses remain in a condition to be fleeced by Aristocracy and Priestcraft?

How long would a man possess wealth, who was paying £25 a piece, for the privilege of debauching innocent children.

W. W. JUDSON.

Kansas City, Mo.

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He who loves to read and knows how to reflect, has laid by a perpetual feast for his old age—subscribe for THE WATCHMAN.

Written for The Watchman.

## TRUE WEALTH.

What are rank, renown, and honor, Beauty, luxury, and wealth; In comparison with comfort, True affection, home, and health.

Priceless blessings—richest jewels, Are these gems of love and home; All are poor indeed without them, Doomed in loneliness to roam.

They upon whose cheeks bloom roses Wrought by health and purity; Whose light steps free and elastic Tread the greensward joyously:

And whose minds are clear & brilliant, Overruled by common sense; Who can love and think and labor With an earnestness intense:

Who can suffer, yet be patient, Who have many faithful friends; And to whom the light of Heaven, Hope and goodness daily lends:

Are the Monarchs of earth's Kingdom, Are the truly proud and great; Teachers, Prophets, Lords, & Saviors, Builders of the Mind's estate.

Give me but a pleasant hearthstone, Health and friends to guard and love; A clear Conscience and I'll envy Not the angels up above.

GENA F. SMITH.

Rockland, Maine.

## SPIRITUALISTIC FRAUDS, AND EXPOSURES.

Editor of The Watchman:—

Believing you to be not only a good Spiritualist, but one who is lending your influence and using your powers to promote a high standard among Spiritualists, I feel justified in communicating a few thoughts to the readers of your valuable Paper, THE WATCHMAN, upon the subject of Spiritualistic Frauds, and Exposures, which are now attracting so large attention, and especially since the "Best" affair at Hartford.

How often do we hear it, and how general the remark is made by Spiritualists:—

"How sorry I am that the expose was made, as it injures the Cause of Spiritualism."

Which is as much as to say: Let the diabolical influences practice their frauds upon the Community, to their heart's content, and their pockets, too; for Spiritualism is so frail a structure that it cannot endure to have fraudulent tricks exposed.

Is that, indeed, the case?

If so, then, for one, I am free to confess that Spiritualism is, indeed, a house built upon the sand.

But, does it make the currency of our Country less valuable, and less sought after, for the Officers of our Government to search out and punish with the extreme penalties of the law, all counterfeiters? Surely not.

If our public mediums would be as

Continued on Eighth Page.



Continued from Seventh Page.

sensitive to the harm that fraudulent acts in mediumship may do to the great truth itself, as their friends, at times, seem to be, we should not have occasion to cry "fraud," nor, to read the sad accounts of exposures.

Let the Spiritualistic Papers exert their influence against fraudulent mediums, and they would be intimidated, and less frauds would be perpetrated.

But, if the Public Prints condone the wrongs, frauds will multiply.

C. H.

Boston, Mass.

CHINA possesses the longest bridge in the world, at Lagang, over an arm of the China Sea.

It is five miles long, built entirely of stone, is 70 feet high, with a roadway 70 feet wide, and has 300 arches.

The parapet is a balustrade, and each of the pillars, which are 75 feet apart, supports a pedestal on which is placed a lion, 21 feet long, made of one block of marble.

KNOWLEDGE is that which, next to Virtue, truly and essentially raises one man above another.—Addison.

To educate a child perfectly, requires profounder thought and greater Wisdom than to govern a State.

—Channing.

A single bad habit will mar an otherwise faultless character, as an ink-drop soileth the pure white page.

—Bailou.

MODERATION is the silken string running thro' the pearl chain of all Virtues.—Bishop Hall.

The best thing to give to the poor, is employment.

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